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DELIVERED

AT THE

PRIMARY VISITATION

OF THE

BISHOP OF QUEBEC.

Clergy of

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By CHA

Printer

A
CHARGE

TO THE

Clergy of the Diocese of Quebec,

DELIVERED AT MONTREAL

ON THE 9th AUGUST,

AND

AT YORK, UPPER-CANADA,

ON THE 30th AUGUST,

1826.

By CHARLES JAMES STEWART, D. D.
LORD BISHOP OF QUEBEC.

Quebec :

Printed by T. Cary & Co. Free Masons' Hall.

TO THE

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TO THE CLERGY OF THE DIOCESE OF QUEBEC.

MY REVEREND BRETHREN,

In accordance with your wishes, expressed in the kindest possible terms soon after the delivery of my Charge at my Primary Visitation, I have had a few copies of it printed in order to present one to each of you.

This I now do, not without apprehensions that some partiality of judgment, proceeding from the relation which subsists between us, has induced you to value it much above its real merits.

With prayers to Almighty God, that he may bless all my endeavours and yours for the promotion of his glory, and the good of his Church,

I remain,

My Reverend Brethren,

Your affectionate and faithful servant,

C. J. QUEBEC.

Quebec, 19th June, 1827.

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CHARGE.

MY REVEREND BRETHREN,

On this new and solemn occasion of our meeting, many topics of great interest present themselves to our consideration. I shall select those which demand our chief attention; even to them, dear, that I cannot do that full justice which their importance deserves.

The subject which first presses itself on your thoughts and mine, is that of mutual condolence in the loss we have all sustained in the death of our dear and excellent friend and counsellor, the late Bishop of this Diocese. We all recollect with lively remembrance the virtues and purity of his character, and the learning and abilities which distinguished him; and with sorrow and sympathy we reflect on our being deprived of his example and guidance. This affectionate remembrance, and these just reflections, will always stimulate us, I trust, to greater watchfulness, diligence and exertions in the performance of our respective duties; they add to my concern on your account, to anxiety on my own. They make me more sensible of my inferiority in many respects, and my comparative unfitness for so great a charge, and so responsible an office. The solemnity of this call to humility on my part, my improvement of it, may be of advantage to me, but it cannot be beneficial to you, ex-

cept, in the occasion it affords, and which I beg of you will use, of exercising greater charity and candour towards me. This, however, I have encouragement to expect, from a review of my long and intimate acquaintance with many of you, the kind reception I have lately experienced, and the very favorable sentiments of regard for me which you have so warmly expressed. It has not pleased the giver of every good and perfect gift to dispense his talents equally to all. Such as have been mercifully granted to me I shall endeavour to use to the best of my power in furtherance of the great cause we have at heart; and confiding with humility and reverence in God's blessing on your prayers and mine, and on our joint exertions, I trust we shall be mutually profitable to each other, and to the people committed to our charge.

The subjects of which I propose to treat are those which seem to me most important to the interests of religion in general, and, consequently, to the increase of our Church in particular—to your individual advantage—to the edification of your flocks—to the great work of saving yourselves and others. While we are engaged in the consideration of these momentous subjects, you must expect nothing new at my hands, but rather learn a lesson of perseverance in diligent attention to those services which you now perform, and to those objects which, I trust, are highest in your estimation. It is good for us to be exhorted to the remembrance of our duties, and the end of our high calling, that we may be encouraged and supported in the pursuit, and strengthened in striving to attain the accomplishment of our labours, and their happy results. In the first place, I shall consider the manner of our conduct in the offices of the ministry, as part of a priest's duty towards God, ourselves, and the people committed to our charge. In the first place, I shall consider the manner of our conduct in the offices of the ministry, as part of a priest's duty towards God, ourselves, and the people committed to our charge.

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labours, and the comfort which flows from faith
 their happy result. I shall keep in view the
 peculiar circumstances of this country, and of
 our Church in Canada, but in accommodating
 my observations to them, it is not necessary to
 minutely distinct in pointing out the appli-
 cation ; this, you will readily do for yourselves ;
 and, I doubt not, profit by the train of thought
 which they may give birth.

In the first place, let us direct our attention
 the manner in which Divine Service should
 be conducted, and to your ministration in those
 offices of the Church which are for the most
 part of a public nature. Public worship is the
 first duty of a public nature which we owe to
 God, ourselves, and our neighbour. It is the
 chief of all the means in our power of main-
 taining religion in our neighbourhood. If men
 do not meet together to worship God, they
 gradually forget and lose sight of their obliga-
 tions to him and one another. They do not
 reflect that he governs the world, and that there
 is a time of judgment and retribution to come ;
 which two considerations are the grand founda-
 tion of all morality and religion. The institu-
 tion, therefore, of a Sabbath day, and the in-
 struction to build places of worship, with a view
 to promoting the gathering together of people
 to adore their Maker, originated in that divine
 wisdom which ordereth all things for the good
 of mankind, and the glory of his name. He com-
 manded his people to erect a sanctuary to his
 name ; and he gave them this law, *Ye shall
 keep my Sabbaths, and reverence my sanctuary.**
 Association is natural to men ; and it is condu-

cive to their common advantage to join together in the performance of a good work. They cannot be better engaged than in the worship of God : in nothing do they approach so near to the happiness of a glorified state. How important is it then, that Divine Service should be celebrated in a manner becoming the character of man, and the perfections of the Deity ! The Liturgy affords great assistance to the people in worshipping God in spirit and truth, with the understanding also ; and it engages them with one mind and one mouth to praise the Lord, and to speak of his glory in his temple.† It maintains unity and soundness of faith and doctrine in the Church ; and keeps up in her members a continual acquaintance with the essential articles of religion, so that they cannot easily lose the knowledge, or the remembrance of them. It promotes order, unity, and fervor in devotion ; is suited to the capacity of those who are not well advanced in religious knowledge ; and is particularly acceptable and edifying to the most devout part of the congregation. The use of the Common Prayer ought therefore, to be recommended to our people, by every means in our power. Distinctness in reading the service, in pronouncing and in hearing the prayers and every part of it, is an essential object ; but nothing will so much contribute to a just understanding and estimation of its excellence, as persuading the congregation to join with their voices as well as their hearts in the celebration of the service. The more they are engaged in the performance

† Rom. 15. 6, Ps. 29 9.

to join together more they will partake of its spirit, and be
 work. The used by the pious fervor of its language.—
 in the worship this is conformable to the order and intention
 coach so near the Church in her rubrics, and to the im-
 te. How in provement of a quality of our nature which is
 Service should excited and strengthened by the influence of
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 assistance specially, serves by the union of friends and
 in spirit and relatives in a common cause to promote a gene-
 ; and it en sensation of zeal throughout the whole as-
 one mouth blage: and *It is good to be zealously affected*
 of his glory *always in a good thing.**
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ch; and keep Of a similar character is Psalmody; and the
 acquaintan beneficial effects of joining in sacred melody il-
 religion, so that strate what has been said on the proper use
 edge, or the the liturgy. The apostle joins psalmody
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 o the capacite precept with regard to the former, contain-
 ed in religio in a remarkable passage in his epistle to the
 acceptable a Colossians, does not seem to have received that
 of the cong mentation which it clearly demands. *Let the*
 Prayer ought *word of Christ dwell in you richly in all wisdom;*
 our people, *teaching and admonishing one another in psalms*
 Distinctness *and hymns and spiritual songs, singing with*
 ncing and *voice in your hearts to the Lord.†*
 art of it, is

l so much co therefore request you to use your influence
 and estimat in your flocks to lead them to the performance
 the congre these duties; and for the accomplishment
 s well as the the objects proposed, I suggest to you the
 the service necessity of instructing your people in the use of
 ne performan book of Common Prayer, not only from
 pulpit, but by the more important and

* Gal. 4. 18.

† Col. 3. 16.

certainly most effectual means, private admonition, and familiar exhortation ; and, with regard to psalmody, by encouraging singing schools, and otherwise promoting it, as circumstances will permit. For both purposes you must be aware of the great advantage of furnishing them with a good clerk, or leader, in these respective services.

Another part of divine service connected with public worship I must not pass over in silence. At the same time, it opens so wide a field to observation, that I am constrained to defer a particular view of the subject to another occasion, for on this first opportunity of my meeting you it is necessary that I should be general in my remarks. I allude to preaching, or the delivery of sermons. To the devout and well-instructed members of the congregation the other parts of divine service are unquestionably of the first importance, but a great proportion of your hearers need instruction in *the principles of the doctrine of Christ*,* and that the foundation of these things should be laid again and again. The due performance of this part of your function requires your assiduous care, and your unwearied diligence.

To Timothy the Apostle writes, *Give attention to reading, to exhortation, to doctrine. Preach the word ; be instant in season, out of season ; reprove, rebuke, exhort, with all long suffering and doctrine.*† In another place he says, *How shall they hear without a preacher*

* Heb. 6. 1.

† 1. Tim. 4. 13.

‡ 2. Tim. 4. 2.

Rom. 10. 14 a

private and with cometh by hearing, and hearing by the
n ; and, with word of God. *

Following the Apostle's admonition and ex-
ample, I exhort you to preach Christ and him
crucified, *Christ the power of God, and the*
wisdom of God.† Set forth the gifts and fruits
of the Holy Spirit—our need of the one, our
renewed and unprofitable state without the
other. We are to *teach all nations, baptizing*
them in the name of the Father, and of the Son,
and of the Holy Ghost ; Teaching them to ob-
ey all things whatsoever I have commanded
you ; and, lo, I am with you alway, even unto
the end of the world.‡ A charge which
joins instruction in the attributes of the
Deity, and in the duties arising from the rela-
tionship which by the Christian covenant we
bear to the Creator, Redeemer, and Sanctifier,
principles of faith and works which ought to
be constantly represented to our hearers as in-
dispensable.

Further, in our discourses we ought to ex-
plain to our hearers the offices of the Church,
exhibiting their scriptural and spiritual excel-
lence ; from time to time also, the primitive na-
ture of her constitution : and, on the festivals
and fasts, the striking and particular objects to
be commemorated on those days, should be
specially noticed, and practically improved.—
This is the more incumbent on us, as these in-
structions are misrepresented, or disregarded by
many persons, because they are very little ac-

quainted with the subject. In these times also of liberal, but loose views of high and serious matters in Church and State, in morality and religion, the superiority of our genuine Catholic and Apostolic principles and practice in most respects, as compared with other Churches, ought to be plainly and strongly inculcated. I speak not with reference to individual character, or individual preparation for eternity, nor with reference to any minor ceremonies in themselves of an indifferent nature; in these points I am averse to invidious comparisons; and, with regard to them, I am not prepared to challenge superiority for ourselves. I speak of the general outline of the plan of our Zion, and the peculiar and characteristic principles of her worship and constitution. In doing this, I most sincerely deprecate all want of charity; but in a just and fair discussion, we shall gain, not lose by a candid enquiry.

On the subject of Public Worship I may add, that a regular order of appointment as to place, and punctuality of attendance as to time are points of importance highly requisite to the due performance of it. It is therefore desirable that each missionary should not celebrate it more than two places, and they not many miles apart, on the same Sunday. In general, the same two places ought to be worthy of preference, on the Sunday, to any other place.

The Offices of the Church claim our particular attention, but the limited time allotted to this discourse compels me to make a selection of those which are peculiarly interesting.

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The Sacrament of Baptism stands first in im-
 portance, in many points of view. It is the
 threshold of our entrance into the Church, and
 its privileges. It embraces all the condi-
 tions of the covenant which God has vouchsafed
 to make with us, through Jesus Christ, and it
 conveys them to us by water and the Spirit.—
 A good understanding of the letter and spirit of
 this Sacrament includes a thorough knowledge
 of the principal doctrines and precepts of the
 Christian religion ; but this knowledge and
 understanding are rare, because the gene-
 rality of persons are imperfectly grounded in
 the nature of the obligations and the benefits
 of the Christian ordinances ; and because their
 information respecting the office and order
 of the administration of this Sacrament, as
 prescribed by our Church, is usually very
 deficient. In no other Church, in my opi-
 nion, is the institution so fully and cor-
 rectly, according to Scripture, set forth as in
 our office. I know it is objected to by many,
 on this prejudice, (for if I am right, I am jus-
 tified in calling it prejudice), I attribute to
 erroneous views on the subject, early im-
 pressed, and subsequently confirmed by wrong but
 common usage. I make these observations,
 after having once entertained doubts myself as
 to the just propriety of our Baptismal Service,
 after diligent inquiry which resulted in con-
 viction and sober satisfaction. It follows, that I
 am anxious you should guard your flocks against
 errors, alluded to ; and that I should counsel
 you to be watchful and diligent in conveying to
 the people a comprehensive view of the obligations
 and privileges of this Sacrament, together with

a good understanding of the excellent exposition of them offered us in the service of the Church

In order to this, at least for the benefit of the younger part of your flock, you are furnished with a Catechism, or Summary of Faith and Practice, to be learned by all before they come to be Confirmed by the Bishop ; and the rubrics and canons of the Church prescribe great and constant attention to the office of Catechising. In this compendium of doctrinal and practical Christianity, the duties of repentance and renewing the world, of faith and obedience, of prayer and performing the Sacraments, are laid down in a perspicuous manner ; but explanation and a further representation of our Christian profession and vow in Baptism are required, in order that they may be profitably learned. This instruction you are particularly called upon to give previously to the celebration of the rite of Confirmation in your several Cures ; which circumstance of itself, tends to show the importance of the duty and the advantage of the rite. Confirmation is a special provision in our Church, and in most of the Churches of Christ, for the accomplishment of the object I have been pressing upon you, namely, the confirming young persons in the knowledge and practice of their Baptismal Covenant. You must exhort them to prepare for the office by diligent study of the subject, accompanied with hearty prayer to God for increase in the manifold gifts of grace. Its usefulness in these respects must recommend it to our particular attention ; and the high estimation in which it was held by the Apostles is manifest from several passages in Scripture. St. Paul classes it with the elements

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ent exposition of the Church's Religion, among the rudiments we must prepare preparatory to our striving to go on to perfection. He connects it with the first principles of Christianity in these words : *Leaving the principles of the doctrine of Christ, let us go unto perfection ; not laying again the foundation of repentance from dead works, and of faith towards God, Of the doctrine of Baptism, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.**

I have exhorted you to instruct your flocks in the most just and comprehensive view of the Sacrament of Baptism, and its administration in our Church ; and for your assistance in the fulfilment of this important object, I have pointed out to you the advantage and necessity of paying attention to the great duty of Catechising the young people, and preparing them for the Apostolic rite of Confirmation. A thorough acquaintance with this institution ensures a good and profitable knowledge of the principles of moral and religious instruction. Such a preparation is insisted on in our Church ; and bringing up young people to this nurture and admonition of the Lord is required of parents and sponsors, schoolmasters and magistrates. The education, therefore, of the rising generation is very particularly provided for, so much so, that I can not well see how any person acquainted with the spirit and precepts of the Gospel, or the fundamental institutions of our Church, can do otherwise than recommend and support the general education of the poor, at least in the first elements of learning. To you, Reverend Brethren, I shall only observe,

that the proper use of our liturgy, and devoting to every duty connected with the subject, require that every individual of the congregation should be able to follow the clergyman in the service. If any one of my hearers entertain doubts as to the expediency of universal education, I only request him to direct his view and judgment to the probable effects of a good education; for I am persuaded he will find, on fair examination, that his objections applicable only to a bad and deficient, not to a good and religious one, which alone is the instruction we desire.

After Confirmation follows the duty of preparing for the Sacrament of the Lord's Supper. No office of our ministry is more important than none offers so frequent and great opportunity of giving godly instruction, and serious advice. The plainness of the duty acknowledged by all, and the benefits of it so striking and extensive, make every man, who has any degree of reflection, uneasy under the neglect of them, or in some degree desirous of partaking. Of this well-grounded cause of anxiety a Clergyman should avail himself, by representing the undutiful and unsatisfactory state of every one who is not a Communicant; by explaining the nature of repentance and faith, the offer and promise of the gifts of the Spirit to all who heartily seek for them; by exhorting his hearers to improve the means of grace, and to grow in virtue and faith, especially that of remembering our Lord in the way positively commanded, and particularly blessed by him to those who worthily receive this holy Sacrament. This subject includes all other Christian duties,

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 effects ; must move to love of God, and
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 passion, his precious death and burial, his
 glorious resurrection and ascension, and the
 coming of the Holy Ghost,† by which he delivers
 from the evil consequences of sin, and renews
 in holiness. Warn them against judging
 themselves unworthy of everlasting life ; § at
 the same time, instruct them that to partake
 unworthily, is to partake to their condemnation,
 that they incur a hopeless condemnation,
 that repentance and pardon are still open to them,
 that, without repentance there is no remis-
 sion of sin. Although your hearers cannot be
 of the sinful manner of partaking of the

* John. 8. 3. † Hos. 2. 4. ‡ Common Prayer. § Acts 13. 46.

Corinthians, yet the Lord's table ought to be guarded against improper communicants, their admission brings a scandal on the Church and cannot impart a blessing to themselves. Whosoever is habitually guilty of any sin is unfit for the Communion of our Lord. The rubric and exhortations of the liturgy are a sufficient guide for you ; and I earnestly solicit your conformity to them. Spread before your people the table of the Lord ; and use your best endeavours to clothe them with the mantle of righteousness ; so shall you and they be meet partakers of that heavenly feast.

One other office of the Church I am willing to pass over in silence, the Visitation of the Sick. Sickness is the greatest and most common dispensation of God, inflicted on man to make him sensible of his weakness and mortality, and the vanity and vexations of worldly things ; to raise his thoughts to another world and to the consideration of judgment to come. It humbles him, it convinces him of his sins, his offences against God, his unfitness to appear before the Great Searcher of hearts, his unworthiness of Heaven. He wishes for a guide, a comforter, a deliverer. This is a time, and a state, for a neighbour, to visit him. especially for a minister of the Lord. Then, will his pastoral comfort and counsel be particularly valued, his admonitions to repentance listened to, his exhortations to faith hopefully received. This is an accepted time, a day of succour and salvation to those who improve the gift of God. The Bible therefore, and the canon of the Church direct you to resort to the

ought to instruct and comfort him in his
 municants, and this without waiting to be called
 in the Church; and in your ordination vow, you promise
 to yourself to use both public and private monitions and
 of any sin is exhortations, as well to the sick as to the
 l. The rubric whole, within your Cures, as need shall
 are a sufficient require, and occasion shall be given."*
 solicit your care not this precious occasion of drawing
 re your people to repentance and pardon, to faith, hope,
 e your best love, love of God, and thankful reflection
 e mantle of all his works and dealings towards man-
 l they be made. Shew him, the sick man, that God rules
 feast. all things, that his government is just,
 will perfect for the good of all creation,

urch I am, fore, that he chastens him for his profit,
 ne Visitation the good of his soul, for the increase
 atest and in his riches and reward in Heaven. Point
 nflicted on to him Christ dying for his sake; send-
 ckness and another Comforter, the Holy Spirit, to
 tions of work in the hearts of the faithful; going to
 o another are a place for us; coming again to receive
 ment to co himself. Is not this a message of peace;
 n of his sins, should not you be the messengers to all
 to appear be in your reach and power? Praise God
 unworthine the office; and cheerfully fulfil it. Suffer
 e, a comforte your desponding brother to exclaim: *Is*
 a state, for a *no balm in Gilead; is there no physician*
 especially for *? why then is not the health of the daugh-*
 will his past *of my people recovered?*† Pour oil into
 larly valued bleeding wounds and souls of your sick
 eptance listle; come again and again to them; be their
 efully recei cians; be instruments in God's hands of good
 day of suc em, of glory to him; and be thankful for
 approve the g an opportunity of profit and usefulness to
 and the c own immediate congregations and to his
 esort to the

* The Ordering of Priests.

† Jer. 8. 22.

Church at large. More I need not say; are I trust, ready and determined, like good Samaritan, to execute your labor of love at once with tenderness and zeal.

From the consideration of public or official duties, I proceed to making a few remarks on the importance of your individual character and the effects which your example is fitted to produce on your flocks and hearers. But as I have already detained you so long, I must leave a great measure leave this part of my duty to a future opportunity.

It is obvious that unless your own conduct correspond with your counsel, public and private, and your life with your doctrine and commands, the authority of what you say, the efficacy of your admonitions will be greatly diminished,—almost done away; indeed, with some hearers, not only your own sincerity, but even the very truth itself of the word, which you preach, will be called in question. Your example, therefore, in all the duties and concerns of life is most powerful in its effects on those who see and hear you. You in particular must be *an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.** You must *adorn the doctrine of our Saviour in all things,†* and be an ornament as well as a pillar to the Church. Thus, you must recommend the word of life as well as yourselves, and gain some, who otherwise would be deaf to your exhortations, and inaccessible to your influence. You must abstain from every thing,

* 1. Tim. 4. 12.

† Tit. 2. 10.

not say; into pursuits of business, or of profit, and what is plainly expedient for the welfare of your people, or the comfort of your families: and you must not sacrifice valuable time and talents in giving way to the temptations of company or of amusements, which should interfere with paying due attention to the high offices of your calling, and with the character of usefulness, diligence, and devotedness to the service of God and your people, which you should be zealous to maintain. In this country, especially, it is difficult to enter into concerns of business, or of profit, without encountering unlooked for trouble or failure; and with regard to amusement, general opinion, which I should say, makes peculiar moderation and restraint incumbent on you. Altho' there are many who say, and who are ready to insist on the duty of not offending your weaker brethren, yet, I am persuaded, you do not wish to narrow them to questionable limits; and St. Paul's example recorded to us is a perfect one for our imitation.

Your great duty is, to elevate you above *entangling yourselves with the affairs of this life*,* its business, its pleasures—to make your conduct and example a living sermon, a lesson to your flocks—consider your high vocation, your cure of souls, your reward in heaven. You are watchmen to warn people of their sins; ambassadors for Christ, to pray them, in his stead, *be ye reconciled to God*;† pastors to lead them to the fountain of everlasting life, to gather them into the fold of Christ, to present them to him at his appearing, then to be your joy and crown of re-

•joicing;* and, finally, to be joined with them
 in everlasting worship, praise, and glory, in
 heaven. Consider the value and immortality of
 souls; their life and happiness, or death and
 misery,—eternal; the death of Christ, his sorrow
 such as was no man's sorrow, for their sakes
 their blood required at your hands, if you do not
 warn them of their danger, and teach them their
 duty. Then, the cares of this world will not
 occupy your hearts and minds; the vanities of
 this life will not divert your thoughts, nor draw
 you off from the realities and eternity of the
 next. Your care will be to win souls to Christ
 to be watchful over them as one that must give an
 account; to preach Christ Jesus, the Lord, and
 yourselves their servants for Jesus' sake :† you
 pleasure will be to conduct them in the course
 of righteousness and religion, her ways of
 pleasantness, and her paths of peace; ‡ and
 your reward will be turning many to righteou-
 ness, and shining as the stars for ever and ever.
 You will perform the public services of the
 Church, and her offices, in the house of God
 and in private, to the sick, as well as the whole
 with the spirit, and with the understanding;
 also, in the form and power of Godliness; and
 your people will catch their spirit, partake
 their power, and rise and *sit together with you*
in heavenly places in Christ Jesus.|| You will
 instruct the lambs of your flock in the prin-
 ciples of the doctrine of Christ, lead them on to
 confirmation in their duty, and in the promises
 of God; and so prepare them to be fed
 with the bread of life, to fulfil the Sacrament

our Lord, to walk in truth, and finally to be carried by the Angels into Abraham's bosom, and to sit down with him in the Kingdom of heaven. Thus you will be an example of the holy properties and praiseworthy practices which you preach to others, going before them in the ways which they are to follow, holding forth the word of life in your conversation, as well as your doctrine. Thus, you will make full proof of your ministry, save yourselves, and those that hear you, and finish your course with joy.* Your harvest will be great; and if sometimes, in this diversified field of human life, you sow in tears, yet you shall reap in joy. *He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.*†

A few words more, and I have done. We cannot separate on this solemn occasion without looking back to the loss this Diocese has sustained in the death of the late Bishop. We have condoled with you on the decease of our excellent friend and counsellor; we have reflected on the greatness of my responsibility and charge, and the increased measure of patience, brotherly kindness, and charity, desired by me in you, on my succession to such a predecessor. Of your readiness to afford it me, I have valuable proofs, and well founded permission. I solicit your assistance also in my oversight and rule over this extensive Diocese, for freedom in communicating with me, your counsel in advising with me in matters of our common charge.

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By the memory of him over whom we have mourned—tho' dead, may he live in our hearts by our value of souls—immortal souls, committed to our care ; by our love of the Church *the Church of God, which he hath purchased with his own blood,** I beseech your aid and counsel. I beg your prayers also, prayers we may be useful to each other, to our flock and to the Church of God in this Diocese, to all Christian people dispersed throughout the world ; for the prayers of the righteous are of much avail. I promise you mine, and my assistance to the best of my power. May God give you increase. May we persevere to plant and water and approve ourselves as faithful labourers in the vineyard of our master. May we be examples to the flock of God which is assigned us, that when the chief Shepherd shall appear we may receive a crown of glory, that fade not away.†

* Acts 20. 28.

† 1 Pet. 5. 3.

THE END.

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